846 as if with a knife, until blood comes. Then the father is rubbed all over with spiced water which causes him great suffering. He is sometimes so weak from the fast and from this bleeding that he has to be led away by the hand. While the others get drunk at his expense, he continues to fast [30] for several more days. When the fast is over he does not eat, however, any birds or fish—except crabs, and they must be females—while his children are still feeble and weakly.

846 751 This faster gave Father Raymond very good reasons for all this. It is because, he said, the infants would have stomach aches or defective members, depending on which animals their fathers ate. They would have, for example, a long, round snout if the father ate an eel; small, round eyes if he ate a parrot. (For this same reason they never eat manatees, for fear their children will have small, round eyes like this large fish.) They would have crooked legs if the father ate pigs, and so forth for the other animals.

● 824 We will add here in passing this amusing fact: there is a type of carangid, which is a good fish with a slightly curved backbone. When they eat this fish, they take great care not to throw the bones carelessly away; they deposit them on the ground very softly for fear they may become hunchbacked and are astonished that the French make fun of this.

304 857 The women, having given birth, press the forehead of their infant with their hand in order to flatten it. That is the reason they have broad foreheads. When the infants sleep in the daytime, the women hold them so that their feet are on one of the mother's knees, while the head, which she continues to press with her hand, is on the other. At night, they hold the infants to their side, with the result that being accustomed to sleep so warmly, the child cries dreadfully if the mother moves ever so little away from its side.

At the end of fifteen days or three weeks, they invite a sort of godfather or godmother who pierces the ears, nose, and lower lip of the infant and cuts its hair in front and gives it its name. They, in exchange, rub his head and neck with oil. [sic] The mothers never wrap up their children when they go somewhere. They carry them under the arm in a little sling of cotton which they pass over the shoulder in the fashion of a scarf.

852 When the child is one or two years old, the father gives [61] a feast called <u>elétoaz</u> [<u>elétoac</u>] at which the child's hair is completely

seeds of prickly palmetto. They pile these in a mortar, boil them in water from time to time, and press them as stated above. Others spin cotton, which occupation they resume at night by the fire. They also take care of the sick, and for that they apply themselves to learning the medicinal plants which are good for the illnesses. They have some excellent remedies which are very effective. We will someday know more about them, if it pleases God. Nevertheless, neither the men nor the women wear themselves out with work.

CHAPTER IX

Their Drinking Parties

We will not call them feasts because they only hold their debaucheries to drink and to get drunk, both the men and women. They just call them ouicou, which is the drink that they make from cassava, as strong as they can for these occasions. They hold them nearly every day in various places for various reasons. The most famous drinking party is for war. They hold one when the man and woman have their first male child. They likewise celebrate when they cut off all the hair of their children for the first time. Also when their boys are growing up and attain their adolescence they make them fast, and then hold a celebration. The young men in question capture a Manuléniz or merlin or some other bird of prey and feed it for some time preceding the celebration. Then, everybody being assembled, the father of the young man takes the bird and kills it on the head of his son, and having crushed and ground the body of the bird, puts it into water. Then, after slashing the body of his son with agouti teeth or something else until the blood comes, he bathes and rubs him with this water. Afterwards they make the young man lie very straight in a bed which is hung from the top of the hut, and he must maintain this posture, or else (they imagine) he will become deformed. If he should bend over, he would remain bent, if he should bend a leg, the leg would always remain bent. They also make him fast for too long a time. Next, they dry the heart and feet of the bird and hang them around his neck. For some, who are stronger, they mix a great deal of pimento with the water of which we spoke, and make them eat the bird's heart, and imagine that that will make the boys valiant.

For their children they make
[grotesque dolls out of it[1] which are called mánlira, the same name as the wood. I have taken some of these dolls out from under rocks where they had been hidden by the savages who had been exterminated. The Caribs did not dare to look at these because of superstition. These dolls were just as beautiful as if they had been newly made. I believe this wood sinks to the bottom of water like a stone. [354]

Caribs who come from other islands are also people of this [nation]. [310]

2. Religious Beliefs

The Caribs explain the causes of all their misfortunes as due to the gods of the boyes [shamans], or due to maboyas [evil spirits], or due to sorcerers. This is because the first are more feared than loved, and the second are hated. They often revenge themselves, sometimes mistakenly and very crudely, on those whom they believe to be the third and who are nothing less than sorcerers. I have seen an old man who was a little bald and who complained he had been bewitched -- as if people only became bald in this way. [271]

The boye sings to cause his gods to descend. When the Caribs go to war, or when some are sick, they summon a boye. An offering is prepared and placed at the back of the hut which is always circular. A hammock is hung. The audience lines up along the side. The boye arrives, sometimes accompanied by a second boye, and begins to sing. One of the two boyes throws up tobacco smoke instead of incense, and by this means he causes his false god to descend. I have distinctly heard him when he falls like a sack of flour, but I have not heard the sound people say he makes with his fingers. The boye gives the god the hammock to sit in, and presents him the offering to eat and drink. This spirit of the darkness hates light and orders the fire to be smothered and all the openings through which daylight may pass to be filled, although the ceremony is always done at night. Once I attempted to enter with a fire brand in order to prevent this abomination from occurring, but the women stopped me. Many other times when I was walking around the place I heard a voice like "John in the Vineyard," which made me believe that there was trickery. I decided to find out the real facts and approached the spot without anyone's noticing me.

[1][i.e., of gayac wood -- Analyst]

601 Some authors suspect the native Americans to be Jews exiled to these places. I do not know if they are, but I well know that the children of two brothers call themselves brothers, and male cousins marry female cousins born from their own aunts. Moreover, they often refer to a person as father of such a child, they never have surnames, they wash themselves frequently, and they oil their hair. 348 They never eat salt, fat, or pork, and they abstain from a number of 626 birds and fish. Still, I do not believe that at the present time they fast for religious motives -- except for the boyez -- because I have learned from them that if they eat pork they believe that their children will be born with twisted feet. If they eat parrot or manatee they believe that their children might have small, round eyes like those animals, and if they eat garfish or eel the children might have a tapered nose. However, nowadays they eat what we eat when they are among us. I have noticed that those Caribs who eat with us are the most frequently sick and die earlier. This is because the different qualities of our various meats alter their constitution. [276]

352 Eight days after the birth of a child they summon someone to 657 pierce his ears, his lower lip, and the place between his nostrils. They pass string through these places in order to make openings to attach the pendants when the child grows up. These pendants are sometimes made of small caracoli, or glass beads, while others only use five or six cotton threads. If they have pins or hooks they put these through the lower lip. They give the child his name at this same time. This name is very often that of a dead grandfather or a [715] dead grandmother in order to make him or her live again in the person of the child. When the child grows up it changes or retains the name as it likes. [287]

557 The Carib husbands and even their wives are rarely called by their names, and it seems criminal even to think of it. They only pronounce the first syllables, and even these are pronounced only in their absence, for in their presence they would be offended. They use circumlocutions, saying father of such and such a child, for they are not afraid of calling children by their names. In their drinking parties when they are half drunk they think it a great honor to be called by the name of the Arawak that they have killed. Captain Baron was called Callamiéna when he was in a state of drunkeness. He took another captain by the hand and in front of all the principal

11: Taylor E-5 (ca. 1930-1937)1946
ST13 Callinago ST13

its tongue "to break the thread" (?) so that it may the sooner learn to speak. Then she stretches the limbs, pinches the nose, and "gives the head a nice shape" by pressing the forehead with her thumb-pads upward and backward from the supraorbital ridges toward the crown. This proceeding is continued by massaging the forehead, using a circular and upward motion of the palm of the hand. No measures are taken today to maintain the head-shape thus given, and "only old-timers bother to make a child look nice, nowadays." A bulbous or protruding forehead is considered ugly.

The accouchée has to submit to a strict regime for forty days, but the newborn child is suckled in what to us is a haphazard way, given arrowroot or Cassa starch and herbal teas from the start, and handled by all members of the household.

The baby-name given to the child at birth is today that by which it is registered; while the "true" name, chosen by the sponsor of like sex, is that now given in baptism. This rite, at which the parents do not assist, usually takes place a month or so after birth, and is followed by either a feast or dance or both. Godparents are chosen rather for their social or economic status than for any spiritual qualities. The relationship is, however, taken very seriously, and parents and godparents address one another as "compère" and "commère." The ears of female infants are pierced and a thread passed through the hole in order to keep it open until such time as rings are acquired.

Apart from the baby-name and patronymic (baptismal names are, at least among older Caribs, not easily divulged) modern Caribs are supposed to have surnames, which they call titres *titles*. But these are infrequently and irregularly employed, and usually consist of the given name of a grandfather or greatgrandfather. Brothers sometimes bear different "titles"! Illegitimate children take their father's name (as patronymic) and "title."

As soon as they learn to walk, Carib children follow their mothers or big sisters to the river morning and evening, and so acquire early a taste for bathing and the habit of carrying little calabashes of water or other loads more in play than in earnest. Soon their fathers or big brothers make for them tiny carry-alls (shoulder-baskets), traps, fishing rods, etc., so that play and work merge into one another. One of the few non-utilitarian amusements—for some grown-ups as well as for children—is to "run the waves" (courir lames), a local variety of surf-riding which Breton also recorded. When available, the "seat" of a canoe—a plank seat about 9 inches wide by 2½ to 3 ft long—is used; but with a favorable surf, very good "rides" may be had without it, merely by stiffening the body and using the outstretched hands as a rudder.